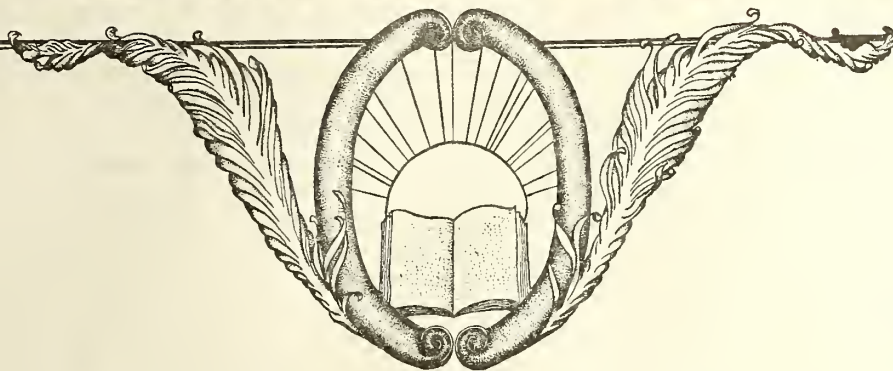


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J. O. Atkinson, Editor.

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No. 34.

I WILL.

I will start anew this morning with a higher, fairer creed:

I will cease to stand complaining of my ruthless neighbor's greed;

I will cease to sit repining when my duty's call is clear;

I will waste no moment whining and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;

I will search for hidden beauties that elude the grumbler's gaze;

I will try to find contentment in the paths that I must tread;

I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;

I will not deny his merit, but I'll strive to prove my own;

I will try to see the beauty spread before me, rain or shine;

I will cease to preach my duty and be more concerned with mine.

—S. E. Kiser, in Chicago Record-Herald.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

REJECTED BY HIS OWN.

(He came unto his own, and they that were his own received him not.—John 1:11. Golden Text for Sunday, Aug. 25.)

Our Savior understood human nature for His time, and for all time. Moreover, in His brief career He experienced all the ups and downs incident to this mortal career. The lesson of today is full of human interest and in itself reflects a fundamental fact of nature and experience that has darkened many a life, broken many a heart, and has never ceased to be the wonder of mankind. No good and great soul is appreciated to the full value by immediate neighbors and acquaintances. It is impossible not to discredit the weight and worth of those by whom we are surrounded.

Is not this Joseph's and Mary's son? has been the final word in many an argument against the real worth and merit of a neighbor's son who, against our will and expectation, has grown great, renowned, useful. How a neighborhood, a community, acquaintances do begrudge greatness, goodness, power, influence, to one of their own name and number. And so the outside world must measure our good and great for us. Or we wait till our good and great are dead and gone from us before we begin to see who and what they were. Jesus was at Nazareth where He had been brought up. Here the people discredited Him most of all and sought to put Him out of the way and kill Him first of all.

So this comes to be for us a lesson of charity. It behooves us to strive to put the best construction, not the worst, upon the acts and deeds of our neighbors. Our neighbor's son is just plain, romping, rolling rough George or Tom now. Well, by your kindly care and consideration maybe he will come to be a George Washington, a Thomas Jefferson. Do not look at all the worst, look sometimes for the best, that is in the boys and men, girls and women round about us. The people of Nazareth wounded deeply the feelings of the Master, but they hurt most of all themselves and their own future, with its prospects and possibilities. They could and they did hurt themselves far worse than they hurt others. They could not thwart God's plan and purpose concerning His Own.

From a writer in the New York Christian Advocate these central thoughts are taken:

"God's purposes are always larger than

our thoughts. And yet we are all the while measure them by our thoughts and we are inclined to limit God's designs to the size of our own horizons. Christianity is a religion of constantly enlarging horizons. Growing Christians are all the while waking to find themselves under new and wider skies. No mere provincial can keep step with the purposes of God. Christ cannot be kept a man of Nazareth. He inevitably becomes a man of the whole world.

"If there had been criticism and the beginnings of distrust in the synagogue of Nazareth before Jesus spoke His sharp words, there was far more immediately afterward. The effect of these words of rebuke was electrical. Criticism sharpened into angry scorn. Distrust became flaming hatred. The synagogue fairly seethed with waves of wrath. Jesus was roughly pushed out of the synagogue. He was swiftly taken to the precipitous height above the city. The men of Nazareth panted for His blood. To see Him lying lifeless at the foot of the cliff—this alone would satisfy them. If they had resented condescending kindness, words of rebuke had roused them to murder.

"But their purpose was never consummated. A strange thing happened. At the very moment when Jesus seemed most completely in their power it was suddenly revealed that He was not in their power at all. He simply walked away from them, and they could not stop Him. They could not lay hands on Him. They could not push Him over the cliff. His whole form became alive with a power they could not understand. His eyes flashed with an authority they could not resist. With kingly tread He walked through the passionate mob. He alone was stronger than they all, but for all His kingly bearing it was a heavy heart He carried away. He had offered His best—and heaven's best—to Nazareth, and Nazareth had refused. In sadness He walked away from His own city to win the world."

—Rev. H. H. Butler, Suffolk, who recently underwent an operation at Lakeview Hospital is rapidly improving, we are pleased to note, and expects now to be at his work again in a few days.

WHEREIN THE EDITOR TRAVELS.

When this scribe was a school boy, reading Xenophon, he used to be glad when the Greek army would get on the march. It was invariably easy reading. For the same cause some Sun readers like for the editor to get on the move; for the reading is easier. One reader said not long since that one of our trips was enough to put him to sleep, and usually succeeded, before he had finished the

reading. Well, our trip this time will certainly be worth while, if the attempted reading about it will only put some weary, restless, nervous man or woman to sleep for an hour. (What if all the nervous, restless, weary ones on this earth could be put to sleep for an hour! Wouldn't the rest of us have one sweet season of undisturbed quiet, peace and ease!)

If you will leave Elon College at 1:30 o'clock in the morning and catch an outgoing train on the Atlantic Coast Line from Goldsboro at 7 the same blessed a. m., and spin across the 154 miles of low lands that stretch from Goldsboro to Norfolk by 1:30 o'clock of the self-same day, on one of these dry summer days, and do not catch more dust, dirt, smoke, and cinders than you catch anywhere else on earth in the same length of time, then we are misled, and don't know. It took a scrubbing all over, a swimming pool, and a shower bath around at the Navy Y. M. C. A. in Norfolk to make us seem even decent. And by the way this is one wholesome improvement in the civilization of our time. Baths are abundant, water is plentiful, soap is cheap, and any body will tell you where you can find a room with a tub—a swimming pool flung in for good measure very often..

A bath without, and two glorious Ocean View spots broiled crisp and brown, taken leisurely with a glass of iced tea, within, changed my point of view and made life seem different. By six o'clock, the party of five, Mr. and Mrs. W. J. Lee, and the two girls, Jennie Willis and Mary D., were aboard the Southland for Washington. We were pleased indeed to greet, on the same boat, good Doctor Denison and his amiable wife, with their two girls, on their way to Washington also. We had some good talk that evening and only wished that it could be two or three evenings. Which observation leads us to say further that our chief complaint against the nation's capital is that it is too near to Norfolk. For when we awoke next morning, after a journey all too brief, our good ship was standing stark still tied up at the wharfs of Alexandria, Va.

A query for debating societies: Resolved, That rapid transit and modern improvements and conveniences have not added anything to the usefulness, influence and sum total of a man's life. I believe I should choose the affirmative. Do we accomplish any more in a life time than did they of George Washington's day? There were no railroads, steamboats, telephones or electric lights then, but did not the people of that day do as much of real worth and work as we do now in a life time? Oh, of course

we have more of the frills and flurry about it; can go further and see more in a day than they could in a week. We have more pink teas and ice cream and dainty refreshments and color schemes than they had a hundred and twenty years ago. But does a man accomplish more, really achieve more for power and permanency than a man did back there?

George Washington had no steam boat or electric railway; but his old stage coach was there, and it abides yet, enjoying the long and honorable and dignified retirement which it deserves. Now we do not believe that man lives in our time who will do as many things well in all his days of hurry and rush as George Washington did in his 67 years of quiet, reserved, sturdy, stalwart career. He was surveying lands and laying out cities by the time he was sixteen; a trained soldier at 22; a noted commander of armies at 30; a man of great business belongings and ability, as well as a statesman, at 40; a general of far famed note and power at 45; the first man of a nation and without a peer at 50; the chief executive of a great nation at 55; one of the mightiest and most beloved, as well as sagacious of men at 65.

I agree with Arthur C. Benson in one particular at least; I am not sure as to what the object and aim of this life is, but of one thing I am fully persuaded and convinced, to wit, we were not created and brought into this world to live in a fuss, a flurry and a worry. There is some nobler end of our creation than that. And the folks who do most and achieve greatest are those who go about their work like the sun goes about rising, or the grass about its growing, or the stars about their shining. Quiet, dignity, calmness, repose, patience, these are the virtues that the truly great have cultivated and developed in their deeds and dealings. We do too many unnecessary things. We do too few permanent and essential things. If you will go to Mt. Vernon, you will certainly come away with the feeling that its master, whose body rests here, and whose character unfolded and developed here, was a man who was undisturbed, who had patience, who was as calm and confident as the hills which were the glory of his estate, or the placid Potomac which reposes gracefully upon its northern border. What our time has gained by rapid transit, modern inventions and up-to-date equipment it seems to me to have lost in the staid and dignified virtues that count most in life and tell most in character.

Everybody in the United States ought to go to Washington occasionally. All

cities look alike, except this. Washington is different. Her White House, her capitol, her Congressional Library, her score of State buildings, of great gray stone and polished marble, her museums, her beautiful parks and glorious distances all go to make this one of the most beautiful and most noble cities of all the earth. You can here see the "big" sights to startle your neighbors about, such as going up in a monument 555 feet high; seeing a single package of money with forty millions of dollars in it; a library costing more than six million dollars built of the best marble that America, Italy, and Africa could supply, and a capitol building where both houses of Congress and the Supreme Court hold their sessions, a pile of granite and marble which is at once imposing, magnificent and noble.

But Washington City is still dominated by a man. Everywhere you find marks of admiration, adoration, and reverence for one man, George Washington. Paintings of him are in every building, there are statues of him in bronze, in stone, in marble, casts also of various moulds and copies and reminders of his name and face and deeds at every turn. Pilgrims journey from all over the land that they may see the home, Mt. Vernon, in which he lived and the tomb hard by wherein his remains rest. It is just like Carlyle said: all of us are hero worshippers. When you find your hero you exalt him in mind, heart, and imagination and let him have his way with you. There must go, out some sixteen miles from Washington, from 500 to 1,000 pilgrims and tourists every day in the year to see where a man lived and where he died a hundred and thirteen years ago.

Here then is a nation's chief asset, its men, its right sort of men. There is nothing in this world as highly prized as character. All our reading, all our writing, all our working and all our warring just come to this, that we may build the right sort of character. And no nation, no people, no person can have the right sort of character without knowing, loving, serving Him who was the best and the noblest of all, even Jesus our Lord. He was and is greater than all the world's great and good. On your way out to Mt. Vernon they will point out to you the church in which Washington worshipped. In the room at Mt. Vernon where he died they will point out to you the chair, beside the bed, on which, at the moment of his death, lay the open Bible from which Mrs. Washington had been reading to him. And over the door of the tomb where they laid him you will find the words which fell from the lips

of our Savior, "I am the Resurrection and the life. He that believeth in me, though he were dead, yet shall he live." Christ was the inspiration of this great life, as he is of every truly good and great life that comes into this world.

Sunday found us at home again with gratitude in our hearts for good friends and loved ones and the quiet of a happy household.

OUR SENSE OF SIN.

There is danger, in this cultured and aesthetic time, lest we lose our sense of sin. We tend to palliate and modify and minimize sin until there is not much left, and we feel that sin is but a little thing, and not very odious or offensive. We tend to forget that Sin is the most hideous monster we have to contend with in this world, that it is always dangerous and deadly, and that it seeks to ruin, kill, destroy. More than this, sin seeks to sever every sacred tie known to the heart of man, sunder every holy alliance in home and church, and drag down to eternal ruin all that is pure, high, noble, and good. Even more than this, sin seeks to dethrone God, usurp authority and obliterate heaven. Sin takes away man's sense of justice, truth, and right, and substitutes injustice, error and wrong.

Dr. J. J. Summerbell quotes in the Christian Vanguard, N. Summerbell to this effect:

"The sinner assumes God's place, and plays monarch. He changes God's commands. He judges God's laws, God's word, God's Son. He carries on a war of rebellion and wilful disobedience, and talks about the 'burden' of the Lord. The sinner holds God responsible for human salvation, and demands that he save him. In another way the sinner insults God, as if God were ignorant. He puts on the priestly robe, teaches error, changes Bible forms and proclaims that it makes no difference what a man believes; as if God were an ignoramus, and revealed truth of no importance."

The old supposition that running water into which impurities have been cast, purifies itself while running twenty miles, is an error. Some water is never safe.

Air is food for the lungs as bread is food for the stomach. More millions of people die from want of lung food than from deficiency of other aliment.

Screens on windows and doors to keep out flies will do more to safeguard your treasures than will locks to keep out burglars.

THE VALUE OF A DECISION.

The earliest history to be found points us to the fact that the world has ever been ruled by decision or the outcome of it. Not only has the world been governed by decision, but man himself has ever had his life shaped and formed by some decision or choice.

Just at this season of the year the major part of the pastors are earnestly and devotedly engaged in revival work, trying with untiring efforts to lift high the religious life in the various communities and point men to the Lamb of God that taketh away the sin of the world. There are many whose choice during these series of meetings will mean eternal life to them, or everlasting regret. Decision of the right kind has filled heaven itself with lives fitted and prepared for that high and holy place. But decision of the wrong, the unwise kind, has made below a place where decisions are regretted, and where existence (not life) is miserable. While every man has the power to make his own decision, he does not always have his own time in which to make his choice. Procrastination is the thief that steals the beauty out of life and leaves only vain hopes and a wrecked victim. The time to make a decision for glory and for God is *now*.

But the time for making the decision for the life to come is not only time that may pass us by. The time to make a decision for the present life needs to be done at the proper and opportune hour. We find men and women every day who recall past opportunities with sad regrets. Opportunity may come more than once, but without the right and proper decision at that time it is lost.

Some four or five years ago the writer heard of a young lady's decision to give her life in the service of the Master in work beyond the blue ocean among those who have been denied and debarred from the message of the Cross. Time passed away while we still remember her story. Recently we saw an account of the young woman's sailing for her chosen field of labor. Her *decision* has been developed and was then being shown to the world and proven to those who dared to doubt. Was this a happen so? Not at all. She laid the foundation of her life by the decision she made. In a certain North Carolina college some years ago a young man entered and when his room had been assigned to him, he carved upon the door a large letter "V" and made no statement of his so doing. Four years passed by and upon graduation day he was valedictorian of his class. When he returned to his room he pointed with an index finger to the letter carved upon the door and this

told the story without further remarks. He decided to be at the head of his class and he accomplished the decision. Could he have gone along for three years without this decision and done this thing? Not hardly. Would he have made the effort without some decision about it? I think not. Did any of the other members of the class make such a decision? I am told not. A few years ago a young man in my knowledge made a decision to enter Elon College with the purpose of finishing his course. He did so, and last June we saw President Harper deliver to him a diploma. Today the news reaches us that he has been called to a profitable field of labor. Not profitable in dollars and cents alone, but in service to humanity and to God. The success achieved based itself upon the decision.

This writer decided to attend Elon College six years before the way was open. But it opened and the decision did the opening. We are here and our decision will help us stay. Some young man or woman may be pondering over the matter of coming to Elon this fall. The decision they make will be the key-note to their future success. Their choice will determine the size of their field of service and place upon them their worth. May the decision be in the right direction. C. B. Riddle.

Elon College, N. C., Aug. 15, 1912.

A YOUNG TEACHER.

By the Traveling Auditor.

Some time ago the Auditor was in a certain small town on business over Sunday. At the Sunday-school hour, as was his custom, he went to the Methodist Church. He had reason to expect a treat. He had friends who knew the young man who was teacher of the men's Bible class, and they had told him that he was the most brilliant man of his day at his alma mater. The lesson that day was a section in the life of Jesus Christ. Who would not be eager to hear a brilliant and cultured young man of the twentieth century interpret the divine young man of all centuries?

I had gone early. I always try to go early. I like to be on time and I like to see the people as they gather. The pastor was on time. He had a smile and a word for each comer. The children seemed to love him. It was a goodly sight. Then the superintendent was on time, that is ahead of time. He also had a word and a smile for each as he moved about seeing that everything was well arranged. The organist did not have much time to spare. She was a mother, but by rushing things at home, I shrewdly suspect leaving some things until after church, she also was on time. I began to say, "I have found the

model school." The scholars gathered. The Bible class seats filled. Lawyers, merchants, manufactures, clerks, artisans, college boys, such good ground in which to sow the seed! As they one by one spoke to me, I forgot that I had been a stranger.

But there was no teacher for our class. The opening song ended and yet no teacher. The bright, well conducted, opening exercises ended, and yet no teacher. The superintendent and the pastor had a hasty consultation. The superintendent went to the door and looked down the street, and yet no teacher. The pastor was about to take charge when with a rush the teacher arrived. He was out of breath. Hastily pulling an unused magazine out of his pocket, he began, "You will just have to excuse me, but the fact is that I have not seen the lesson. I have been so busy this week that I have not had time to study it." Then I remembered the face. I had seen him with a crowd in the drug store Saturday afternoon laughing and gassing for a full half hour. I had also seen him at the baseball game that afternoon, one of the most enthusiastic rooters for the home team. The fact is that he lied when he said that he had been so busy during the week that he had not had time to study that lesson. He had, to my knowledge, wasted enough time in the one day in which he had been under my observation to have made a good preparation of the lesson.

The Auditor calls no names. But if any one of his readers knows the young man, please ask him to read this article. Of course you will find him or his twin brother in many small towns in forty States, but ask them all to read this. The officer may fill out the warrant John Doe or Richard Roe, but the guilty one knows it means him.

My heart grew sad for the teacher, and for that class, for the preacher and for the superintendent, for the Church and for the community. What an opportunity had been lost! Think of the blessings which would have entered that young man's life had he been a faithful student and teacher of the Word! What an uplift would have come to that class had he taught as he could have taught! How that superintendent would have been helped and that school have been built up! How the pastor's heart would have been cheered and his work promoted! How the church would have been prospered and the community blessed! And best of all, how the Master would have rejoiced to have seen the young man, so like the one He had loved in other days, understanding Him and sympathizing with Him, and teaching others to understand and to sympathize with Him.

The young teacher was not too busy.

He could have made ample preparation. In this case I found out that he could have done so without the loss or abridgement of a single pleasure. All he needed was to be enough interested in the work to take the trouble to begin early and to use a little system in his work of preparation. But even if he had to cut out that gassing with the boys or even the afternoon at the game, was it not worth while? Ought not any man who had a decent sense of the situation to have been willing to make the sacrifice? Moreover—carefully read and ponder—even if the time to have made preparation had been gained at the expense of business, if it had meant a few less dollars in his till, was it not well worth it? Would the young man have suffered loss thereby? Or his wife? Or his children? Or his friends? Or the community? Or Christ?

O brother, put first things first. If you have such an opportunity, use it. Make every needed sacrifice in order to use it. Such sacrifices make earth happier and heaven sure. And such sacrifices bring joy to the wounded heart of the Master.

—*Raleigh Christian Advocate.*

THE ORGANIZED CLASS.

(Paper on Organized Class Work read before the Young People's Convention of the N. C. and Va. Conference, by Mrs. L. E. Smith, Greensboro, N. C.)

For many years Conventions of this order have carried and discussed as one of their chief topics of interest and concern, "The Young Man Problem" or "Young Woman Problem." How can we keep these in the Sunday school? After much earnest consideration and many perplexities the question would have to go unsolved with the impression left that no way had been found to hold these in the much needed work.

But in the meantime a partial remedy—as we believe—was being discovered by Mr. Hudson, the famous founder of the Baraca Movement. In a convincing and practical way he helped the world to see and think of things they had always known but never thought to attempt. It is presumed all of us know the story of the beginning of this great work at Syracuse, New York, the almost miraculous reformation which it started, and the evident success which has constantly attended it. Of course this movement was suggestive of a similar one for women, and, from the start, the Philathea work has been scarcely less successful. In both movements the keynote of success has been found in the one word—organization.

The business world of today knows the value of organization as does also the social and political. It is a plan which

in itself appeals to boys and men alike, and the church has recognized that if she holds her place among other movements it is essential that her every force be utilized and she stand as one strong organized body, doing business for the Master.

Hudson suggests the real mistake of the age has been in the question, What shall we do for these young men and women? His view is, What we want is a chance to do for others and feel a personal responsibility in the work of the church. Right here is where the organized class work will respond to the need. A class, rightly organized, will see that each member, if not an officer, will have some special work to do on committees, etc., and this makes each feel he is needed and worth while. It has been demonstrated that any class organizing and doing work in this way, instead of leaving all to the teacher, as has long been the custom, will immediately increase 100 per cent. The great object of the movement, in short, is to make working classes instead of working teachers, thus dividing the work, giving each a part of the responsibility, yet leaving plenty for the active teacher to do. It is a known fact when a class is wholly dependent upon the teacher for everything, her absence or leave-taking leaves the whole thing without a foundation. On the other hand if a class be well organized there is permanency and a change of teachers does not greatly interfere.

Another great advantage of the organized class is that it develops workers. If you will pardon a home reference along this line: Something over a year ago the State Secretary of Philathea-Baraca work of North Carolina organized a class at the First Christian Church of Greensboro, feeling a little discouraged as she later admitted, seeing there was scarcely one who seemed to be confident enough to take hold of the work. Three Sundays ago she visited the class and afterward said to me: "Today I sat there in that class with an enrollment of over 70 members, noted some fifteen or twenty whom I could trust to lead in the work if called upon, and thought what a change. There in response to the call of their teacher a subscription was taken toward a new Sunday school annex building, and \$1075 were pledged." This class and its teacher are wide awake, yet, however good work may be developed along this line the organized work has fallen far below the standard if, at the same time, its members are not trained to do personal work for the spiritual uplift of its unsaved.

In churches of today where the Baracas and Philatheas are earnestly at work they have proven a strong, united band of

soul winners during revivals as well as at other times when called upon to do such work.

Finally, let us not think of organization in itself as the culminating glory of class work. It is only a means to an end, a getting ready to do things, and unless the members are willing to work and have the true class spirit, it were better not to organize at all. The great need of the world today is a more thorough knowledge of the Bible, and we believe organization will prove the machinery leading to a more profound study and an earnest search after the great and living truths as revealed in the Holy Word of God.

GOD'S PROPERTY.

BY REV. C. H. WETHERBEE.

One of the most difficult things for us to keep vividly and vigorously in mind is the truth that we are God's property. Our innate selfishness is all the while urging us to claim that we are the owners of ourselves and all that is in our possession. Too often self assumes the right to say that it can do what it pleases with all that it calls its own. But we are false claimants. We are claiming what belongs to God. We are wholly his property, and therefore he is the sole proprietor of ourselves and the substance that has come into our hands. We are only God's tenants, temporarily put in charge of a certain amount of property from God and for God. If we call ourselves Christians, then there is all the greater reason for our making such a use of what God has intrusted us with as to bring a revenue to him. God has a right to demand a profit on what he has invested in us. When a land owner puts a tenant upon his property, he rightly expects that the man will so labor and manage as to produce an income for the owner. The tenant is granted a living and also a measure of profit besides; but he knows that he is not entitled to all that can be got out of the farm by him. He keeps in mind the real ownership; and if he be an honest man, he will render unto the proprietor all of his dues. Are we as Christians acting upon the same principle towards God? Does his investment in us pay him? As we are using God's property, are we thinking of doing all we can to make it profitable to him? Do we purposely plan to produce for God an income which he can use in the extension of his kingdom? We need to awaken to the great truth that God has property rights in us. Let us be honest in all of our dealings with God. He is so fair with us that we ought to be unfailingly fair with him in all of our life and labor.

NOTES AND PERSONALS.

—Rev. I. W. Johnson writes this hopeful line: "My wife is at her parents' home now, slowly improving. Am enjoying my vacation and improving."

—We see in the announcement of the tenth annual session of the Appalachian Training School, Boone, N. C., that Miss Bettie A. Stephenson, of Roanoke, Ala., and a former student in Elon College, is a member of the Faculty, as Assistant in Normal Department for the coming scholastic year.

—Rev. J. L. Foster, Superintendent of our Orphanage, returned Monday a. m. from the Virginia Valley Central Conference, which was in session last week at Linnville, Va. He reports the best session yet of this body, large collections, great attendance, noble and inspiring addresses. The people responded liberally to Bro. Foster's plea for the Orphanage and rejoiced his heart with collections in cash and in kind.

—If some of our friends wish to make good, safe investments of small amounts we would advise them to buy a lot and erect cottage buildings thereon at Elon College. We believe that a half-dozen houses, say cottages of five to six rooms, costing a thousand to twelve hundred dollars, could be rented here at once, to good tenants, and to reasonable profit. This type of house, the small house with four to eight rooms, is always in demand here, and not one of this kind has stood vacant a month in two years. Many families would come here even now to put their children in school if a modest house could be obtained. There is profit, as well as a good turn to the college, to the man of means who takes advantage of this situation.

—Our Southern Christian Publishing Company was duly chartered by the Secretary of State, Raleigh, N. C., last week. The charter allows a capitalization of \$100,000, but the present plan is to start business with a capital of \$10,000 paid in. Between six and seven thousand of this amount has already been subscribed, and several other shares of \$50 each are spoken for. We desire to finish the subscription of \$10,000 as early as possible, and to begin the erection of the building early in September. It is believed the plant will be installed and ready for operation by Jan. 1, 1913. To this end all who desire stock and share in this great and good cause should write us, and should aid in a work that has met unprecedented approval, applause and good cheer thus far. This means much, in our humble judgment, for our work.

—Rev. William Williams, who went from Raleigh, N. C., some years since,

to 918 E. 2nd St., Xenia, Ohio, to organize a church amongst the colored people of that town, is doing a good and worthy work, we are advised, and is accomplishing much. His church is organized upon the polity and principles of churches in the South; is also an incorporated body and ministers brought up in or received by the church have to take the course of study laid down by the Southern Christian Convention. Under date of August 12 Bro. Williams writes: "I have a great work before me, a work for the Christians among the negroes of this State. But there is little help, such as, you know, every missionary field needs. Our church now needs repairing, and it will take \$160 to do this work. This is an immediate need. I have not been out here to ask for this among the white people here, as they said this was my object in coming here. I trust the white people of the South will help me, and I believe they will, as they have ever done." We feel sure this is a worthy call, and money sent will be well and wisely invested. It will be gratifying to know that Sun readers have helped in this, if any feel disposed, and can do so.

—We are just in receipt of a beautifully bound book from the Christian Publishing Association, Dayton, Ohio, bearing the title History of the Christian Denomination. The author is Rev. Milo True Morrill, M. A., D. D., Secretary for Foreign Missions, Dayton. We have not had time to read the book, but shall find time immediately and review it at some length in The Sun. At first appearance the volume is certainly inviting, and if the contents measure up to the mechanical make up this is indeed a valuable volume. In a note accompanying the volume we find this under What the Book Does:

Presents vivid and interesting biographical sketches of early leaders of the denomination.

Helps readers to understand the times in which those leaders lived.

Details carefully the beginning and enlargement of the denomination.

Describes and traces early organizations.

Shows how the movement spread from Nova Scotia to Texas.

Treats of the rise and development of all denominational institutions—The American Christian Convention and its Sunday schools, Missions, Christian Endeavor Societies, and General Enterprises; the Southern and New England Conventions; the Ontario and all State Conferences.

Gives historical sketch of all Publishing Associations and the main publica-

tions of the Denomination, together with considerable data about magazines, early books, and hymnology.

Devotes a chapter to the Principles and Polity of the Christians.

Reproduces statistical data from period to period.

Gives an interesting account of early academies and fitting schools, and quite complete sketches of all colleges and the theological school of the denomination.

Devotes one chapter to the unions attempted or proposed with various denominations.

Indicates by foot-notes and otherwise the source of material entering into the volume, so that readers may go to the original work.

Price, per volume, \$1.50 net; by mail, postpaid, \$1.70.

SUFFOLK LETTER.

Twenty-five years ago the doctor told Mrs. Wortley E. Turner that he had done all that could be done and that she could live only a few hours. He left the room and never entered it again. A few minutes after he left, I entered and found the family waiting for her to breathe her last. "How are you?" said I. "The doctor says I must die," said she. "You are not dead and would you not like to live for your family?" said I. "Yes," said she. We had a prayer and she said she would try to live. Another doctor was called in, and she lived till July 12, 1912, passing away after ten months in bed with consumption. She was born March 16, 1855, and was 57 years, 4 months and 9 days of age. Her maiden name was Lassiter.

She married Isaac Turner, who died some eleven years ago of the same disease as herself. They had three children: Clyde, deceased, Claude F., and Lola T. The two surviving children were very faithful to mother during her long confinement, and no mother could be more appreciative of filial attention or less complaining under affliction.

She leaves one brother, David R. Lassiter, and two sisters, Mrs. Kate Walters and Miss Alice Lassiter.

She was a fine woman, a good mother, and a worthy member of Suffolk church.

The first part of this story is given to encourage the afflicted, and not to reflect upon physicians, whose work is applied Christianity. Jesus first set the world to the key of healing, and no doctor is in harmony with his profession unless he is a Christian.

Benjamin Thomas Carr was the son of Solomon and Mary Carr and born in Isle of Wight County, Virginia, April 20, 1845, and died at Windsor, Virginia, July

26, 1912. He was the brother of Deacon S. J. Carr, deceased, of the Suffolk church, and was himself a deacon in the Windsor Christian Church. Three brothers, Darius, Claude, and Joe, survive him.

He married Emma Stephenson January 25, 1869. She died Sept. 10, 1883, leaving one daughter, Mamie, who married Herbert Watkins, son of Mr. and Mrs. M. L. Watkins of Windsor. She is now a widow with two children, Louise and Mary Herbert.

Deacon Carr married a second time, Miss Lelia F. Roberts, sister of Rev. Jesse M. Roberts, February 10, 1885. By this marriage there were two sons, Ezra and Raleigh; mother and sons both survive.

His membership was first in Mount Carmel church, where he was chosen as deacon; but he transferred his membership to Windsor church when he moved to that place and became deacon in Windsor Church.

He had been long afflicted, but bore all in the spirit of a true Christian. All who knew him called him "Uncle Tommy," and he had the respect of all, both as a man and as a Christian.

The old landmarks are passing away, one by one, and the new generation must assume the duties and responsibilities of the church under new conditions; and I would like to encourage the doubters by saying that when the present generation of young people has time to season and ripen in the coming years they may fulfil all the conditions of splendid Christian character. The weight of responsibility and the weight of years add dignity, worth, and richness to human life and influence.

The Carr family has been noted for its religious devotion and loyalty to the Christian church W. W. Staley.

REV. E. M. CARTER ACCEPTS.

The following letter explains itself and will be read with interest and pleasure by all who love our Orphanage and know Bro. Carter: "Chipley, Ga., Aug. 16, 1912. Board of Trustees Christian Orphanage, Elon College N. C. Dear Brethren: Yours of recent date to hand, and will say that we have decided to accept the position [of Superintendent of the Orphanage]. Will endeavor to do the best I can. Cordially yours, E. M. Carter."

We do not know, in all our church, a better and more suitable man to succeed our present worthy and beloved Superintendent than Bro. Carter. It is believed that the great work so well begun will be carried forward by the business acumen, the sympathetic care and the Christian zeal of this good man.

ELON COLLEGE LETTER.

Producing Gentlemen.

Fine clothes do not constitute the gentleman, though fine clothes are no disgrace to him. Elegant diction is not a necessary accomplishment for him, though a gentleman always chooses his words with care. Wealth is not a fundamental condition of gentility, though a gentleman is not necessarily poor. Wide reputation he is not bound to enjoy, though his reputation is something he jealously guards. The thing of which he is most solicitous, however, and with right, is his character.

The question of gentility is involved in the question of character. A man may be able to reckon his ancestry from King Arthur all the way up, and not be a gentleman. A man may not know his natural parents and yet be a gentleman "for all that". Anything which contributes toward character, character of the right sort, Christian character, contributes toward the production of the gentleman.

But what constitutes Christian character is not a constant conception in the world's history. Jerome conceived Christian character to have its highest expression in contemplating the attributes of God and in abstraction from the visible world. Since his day, by gradual gradations, the world's conception of this great force has become almost the opposite of Jerome's belief and practice. Today we regard that character as the most nearly Christian which does the most for the world by direct contact with fellowmen. Instead of thinking sinners are the source of pollution to the saint, the Church today regards them as furnishing Christ's followers their best opportunity of exemplifying the virtues of his teachings. And the Church is willing, ready, anxious to go to any length to equip its members for this social service, this social uplift.

That is why the Church has provided Church Colleges—that the future leaders of the Church may be equipped for their future service. That is why it is being so handsomely supported and so liberally patronized. We have learned that education for efficiency in material things only is unworthy of a Christian people. We must have efficiency, but that efficiency may become an agency of destruction unless it is devoted to Christian ends. Christian character is an accident in an institution of higher learning not under the authority and direction of the Church of God, but it is the proper fruitage of the Christian College. Elon points not only to the scholarship of her graduates and to their material successes, though she is justly proud of these, but also and more

so to the Christian character of those she has trained, to their interest in the kingdom, and to their leadership in the things of the spirit. Elon has done (May she continue to do so!) her duty in providing the Church and the world with real gentlemen and gentlewomen.

W. A. Harper.

ELON COLLEGE NOTES.

Dr. W. C. Wicker has just arrived on the Hill after a very successful trip in Moore and some adjacent counties in the interest of the College, and reports the prospect bright in that section.

The contract has been let for the immediate construction of a club house for boys, facing the north side of the campus. Work has already begun on this building and it is to be completed by the time college opens. It will contain living rooms for the Supervisor of the Club, kitchens, pantries, and a large dining room.

Rev. J. L. Foster, known to a host of friends as Uncle Jim, is attending the Virginia Valley Conference in session at Linville, Va.

Our little community was shocked on last Tuesday morning by the sudden death of Capt. R. T. Witherspoon, who came to Elon from McCollers, N. C., several months ago. The remains were taken to Wentworth, where interment was made on Thursday. Mrs. Sadie Jones accompanied the family on their sorrowful mission to Wake.

Work on the new Graded School Building is progressing rapidly and the building is getting well under way. This bids fair to be a very valuable addition to the town and a credit to the community.

The prospect continues bright. Applications continue to come in every day and the loyal and efficient help of the student body and friends of the College is beginning to tell. Now is a crucial time and many young people are making up their minds as to where they shall go. A word might bring them to Elon.

A. C. L.

Thousands of people are cured at mineral Springs of rheumatism, neuralgia, "biliousness," and a dozen other diseases which result from dissipation and gourmandizing, not by the bad tasting minerals and worse smelling gases in the water, but by the water in spite of its impurities. More water drinking at home and less beer guzzling, tobacco smoking and French cookery would cure a vastly greater number, and ruin the mineral water business in six months.

Sunday Schools and Christian Endeavor.

This department under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,

CHARLES A. HINES, Editor and Cor. Sec.,

Greensboro, N. C.

BEGIN RALLY DAY PLANS.

We sincerely hope that every Sunday school in the Southern Christian Church will have its rally day sometime in September or early in October. The schools that have been dying in the fall instead of going through the winter ought to be able to get enough inspiration and incentive from rally day to carry it through the winter.

It will take something more than the mere announcement that you will have rally day on a certain Sunday to make the occasion a success. The superintendent should call a meeting of officers and teachers. The plan for advertising and communicating the news will be outlined. Then officers and teachers will take it up with the classes and work out the details.

If you choose to do so, say it will be the "show day" of the Sunday school and you will work out the details with a view to a special program and a chance to demonstrate what the school is doing. Have every member of the school promise that all members of his family will be present. Then make a list of people who do not attend Sunday school generally and have them come.

On rally day have an opportunity given in every class for new members to join. In country Sunday schools it can be made an all-day event. With this idea, the afternoon can be given over to some prominent speaker.

Let every Sunday school have its rally day.

Rural A. B. C. Enthusiasm.

The secretary of a New England Sunday school association says that one cold night last February he went five miles into the country to "talk A. B. C." to the men of a little country church. He felt that if a dozen men came the outlook would be encouraging. To his surprise there were 32 present and some of them had ridden four miles to attend the meeting. The class was organized and a somewhat decadent Sunday school was given new life. The pastor says that he had felt as if he could hardly remain in the field before the class was organized, but that now everything is going "all right."

A writer in one of the religious papers,

who has been making a careful and extended study of the rural church and Sunday school problem, expresses it as his conviction that the organization of men's classes would put new life into hundreds of these decadent rural churches and Sunday schools. The movement has certainly served this good purpose in more than one rural neighborhood.

Young People's Class.

As proof of the foregoing article, a Young People's Class has been organized in Hines' Chapel Sunday school, Guilford County, with the result that attendance and enthusiasm are greater than they have ever been before. The organized class is the pride of the Sunday school.

The officers are: W. H. Millaway, president; Miss Vannie Howerton, vice-president; Alonzo Howerton, secretary-treasurer; H. Shelton Smith, teacher. The class has 30 members and every member of the class has taken new interest in Sunday school work. The thing necessary now is to have work, plans, literature and enthusiasm to keep life and spirit in the class. This we believe will be done.

Early Fall Plans.

When class plans are left to develop and no definite look ahead taken, it is often learned too late what might have been done had preparation been made in time.

The Women's Clubs, Missionary societies and W. C. T. U. organizations can teach the organized classes a lesson here. It is customary for them to have their programs made out in advance of the season, printed and used as a drawing card for new members.

The time of the Fall Rally is none too soon for the adult class to make general plans at least for winter. Then when the rush of Christmas, New Year and Easter come the class activities and interests will, as a matter of course, receive their due share of interest and attention, and will not be sidetracked behind a dozen other things.

Plan ahead. Anticipate. Modifications may be necessary, but that is a matter that can be met. What is every one's business is no one's, here as well as elsewhere. Appoint a committee to make fall

and winter plans and give them time to work intelligently and to consult with the committee of the whole frequently. This means definite work and surer results.

A County That Leads.

Orange County, Ca., union has used efficiency in this way:

Efficiency
Faithfully
Followed
Insures
Constant
Interest,
Enlarged
Numbers,
Consecrated
Youth.

The Efficiency Campaign was taken up last January, and in four months every society in the third district of the county was in it. The county executive determined that every officer should become an Endeavor expert if he wished to remain in office, and therefore Orange Co. leads the State in the number of Christian Endeavor Experts.

The societies are gradually increasing their percentage of efficiency. Some that began with twenty-three per cent. have now upwards of forty. The Efficiency Campaign has put new life into all the districts, and the end is not yet.

NOTES ON C. E. TOPIC, SEPT 10.

Subject: The Christian Virtues.—IX.

Hopefulness.

On a sundial which stands upon the pier at Brighton is inscribed this hopeful line, "It is always morning somewhere in the world." This not only brings the promise that it is not dark everywhere, but also assures us that as the earth still revolves it is not long until morning will soon come to us again.

A great artist once ransacked his mind for an idea when he was to paint a picture of "Hope." When the canvass was finished it showed a woman sitting above the world playing upon a harp of a single string. All the other strings were broken. In life we are sometimes driven to the point where we have left only a single string that binds us to the work and music of the world. But with a single string we may still make music, and play our part in the great symphony of life; for if we fail to do our part, somewhat will be detracted from the harmonious whole.

Hope has been said to spring eternal in the human breast. It is not always true, but it were better if it were so. Often have we seen men and women make ship-wreck of life—give up absolutely—

because hope did no longer encourage and inspire them. Let's have hope, the eternal hope; the kind that makes us keep on struggling in the face of apparent defeat. If we do the clouds will eventually lift and we will hear instead of the sighs of defeat the huzzahs of victory.

From the Pens of Others.

Paul says that hope is born of experience, and back of that is tribulation. Strange that tribulation, which leads some to despair, should lead a Christian to hope! The reason is that the Christian finds in every tribulation a new experience of God's presence, His mercy, His comfort; until he proves by actual testing the blessed truth that "all things work together for good to them that love God." Even if every earthly hope is gone, the Christian still has God and the prospect of eternity with Him.

Cultivate the habit of hopefulness. It is a beautiful evening, but you are depressed with the thought that its glory will fade and darkness will cover fields and sky. Meet the mood with the thought, But the sun will rise and there will be light again. "How perfect is this flower!" you say, "but it will die." Yes, but out of its death comes the seed that will bring new life. We, too, shall die. But for us death is the perpetuation of life, —richer, fuller life.

The hopeful man may be without money, and he may be hungering for food, but you will hear him talking of something better in the future. He tells you of a chance of promotion he has, or of some little business enterprise that he is going into as soon as he can save up a few dollars. He is always expecting good things, and when opportunity knocks, he never fails to hear. Hope keeps his mind and soul open to the good things of life, and thereby gives them a chance to come in.

In no character is hope more beautifully portrayed than in the life of the Christian mother. To the end, she hopes that her unsaved boy or girl may some time, in some way, be brought to Christ. This is the kind of hope "that maketh not ashamed."

The men whom I have observed succeed best in life have been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes of this mortal life like men, facing rough and smooth alike as it came.

All things are possible to him who believes; they are less difficult to him that hopes; they are more easy to him who loves, and still more easy to him who perseveres in the practice of these three virtues.

Maud Ballington Booth writes, "One of the mottoes of Hope Hall is, 'Never talk of the past, and so far as possible do not think of it.'"

TO THOSE WHO LOVE THE CAUSE.

The Treasurer of the General Convention has written a number of letters to our leading laymen, ministers and young people, asking them to renew their pledges to this work. This is a reminder to those who were asked for contributions. We are dependent upon you for your help. If you fail us, we have no other place to which we may turn. We trust everyone will answer the call and comply with the request.

All our hope for future greatness and usefulness as a denomination rests in our young people. If by emphasizing the importance of Christian endeavor, teacher training, organized classes and other improved methods of work we can hold the interest and save some of our people his work will be worth while. We trust you will favor us with your help in order that we may accomplish the greatest possible amount of good.

The treasurer reports the following amounts received since last report:

N. C. and Va. Y. P. Convention ..	\$17.64
Eastern Va. S. S. Convention ...	15.00
	\$32.64

Address letter containing your gift to Rev. L. I. Cox, Elon College, the treasurer.

ELON COLLEGE NOTES.

A valuable contribution to current educational discussion is the Opening Number of the Elon College Bulletin, known as the August number, which is just from the press. Its purpose may well be stated in two paragraphs from its preface: "In presenting this Opening Number of the College Bulletin to the kindly consideration of our friends and the public, we take this opportunity to say that, while we state very plainly the dangers as they appear to us of irreligion in education, we do not wish to pose as antagonizing our State institutions. We feel that they have a place to fill, a real place of usefulness, but they should not be patronized by youths in the formative period of life. After a man is grown and his moral and Christian character thoroughly knit, it is safe for him to attend an institution where religion is kept in the background, but not till he is grown. We should like to see our State schools frankly confess their shortcomings in this regard and refuse to accept any but mature men and women in their schools of instruction. Our purpose in this Bulletin is to get the matter squarely before those

who are contemplating a College course, either for themselves or for those dear to them, that they may settle the weighty issue with the full status of the case before them."

Some of the topics discussed are the Place and Power of College Education of the Christian Type, The Teacher's Personality, The Christian School Supreme, Procrastination in Education, Shall Our Education Be Christian or Unchristian and others of like import and interest. It is regarded here as the most statesmanlike utterance in the Christian educational realm ever enunciated by the College and as such ought to have a wide reading and exert powerful influence in moulding sentiment in favor of the highest type of Christian citizenship.

The Executive Board of Trustees of the College met Monday night in the President's Office and decided at once to erect a young men's Club house, north of the campus, equipped with all modern conveniences. It will be a valuable addition to the College equipment.

The Building Committee of the New Gymnasium and Dormitory met to consider bids for same, but have not made their decision public as yet. The work of making the brick for this structure is fast advancing. It is to be pressed brick outside finish and 60 x 120 in the clear, three stories high.

President and Mrs. Harper are attending the Virginia Valley Central Christian Conference at Linville, Va., this week and go to West Virginia also in the interest of the College before their return to the Hill.

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Mrs. H. W. Elder, Richland, Ga.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

A GLIMPSE OF INDIA.

*By Rev. A. D. Woodworth, D. D.,
Tokyo, Japan.*

AN INDIAN CATECHISM.

What is the chief gate to hell? A woman.

What bewitches like wine? A woman.

Who is the wisest of the wise? He who has not been deceived by women may be compared to malignant fiends.

What are fetters to men? Women.

What is that which cannot be trusted? A woman.

What poison is that which appears like nectar? A woman.

SOME INDIAN PROVERBS.

"Women are a great whirlpool of suspicion, a dwelling place of vices, full of deceits, a hindrance to the way to heaven, the gate of hell."

"Never put your trust in women. Women's counsel leads to destruction."

"Hear now the duties of a woman: By a girl, by a young woman, or even by the aged one, nothing must be done independently, even in her own house. Though destitute of virtue, or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshipped by his wife."

THE WIDOW IN INDIA.

"What is cruel? The heart of a viper.

What is more cruel than that? The heart of a woman.

What is the cruelest of all? The heart of a soulless, penniless widow."

A WIDOW.

"I once went to a funeral (before I was myself a widow), about six miles from the city, where the husband's body was to be

burned. It was the hottest month of the year, and though we started at sunrise, we did not reach the house again until 3 p. m. I shall never forget how we women suffered from the hot, blasting wind that blew on us like fire, and the blazing sun. We were almost worn out with the heat and thirst, though we often stopped to rest and drink. The poor widow did not dare to ask for a drink, or she would have lost her character; the women who were with her could have given her water, but they would not.

"At last she fell, but they pulled her up again, and dragged her on, told her not to give way, she was not the only widow, and taunted her when she wept with wanting a husband. When she had no strength left to crawl, they dragged her on like a bundle of clothes.

"On arrival at the house she was lying on the floor in a little room; still, though they knew she was almost dead with thirst, they did not give her a drop of water, and she did not ask for any. She was a relative of mine, but none of us dared to go near her, for it would have brought down maledictions on the head of any one that tried it. At last, one young woman, after watching a long while, saw her opportunity and slipped in with a vessel of water. The widow ran at her like a wild creature. I cannot describe how she behaved—she drank and drank, till life and sense came back to her. Then she fell down at the feet of her who had brought the water and embracing them said, 'O sister! I will never forget what you have done for me! You are my god, my second creator. But go away quickly that no one may know what you have done, or we shall both suffer.'"

WHAT THEY SAY TO HER.

"Her mother says, 'Unhappy creature, I can't bear the thought of anyone so vile. I wish you had never been born!' Her mother-in-law says, 'The horrid viper! She has bitten my son and killed him. Now he is dead and she, useless creature, is left behind.' And this though the speakers themselves may be widows. Every indignity that tongue can speak is heaped upon her, lest the standers-by, or perchance the gods, should think they had sympathy with her.

"O God, I pray Thee, let no more women be born in India."

"The sister-in-law says, 'I will not look at her or speak to such a thing.'"

"They comfort the dead man's mother and say, 'It is your daughter-in-law who has destroyed your house; curse her! For

her sake you have to mourn the rest of your life.'"

A WIDOW'S PRAYER.

"O Lord hear my prayer! No one has turned an eye on the oppression that we poor women suffer, though with weeping and crying and desire we have turned to all sides, hoping that some would come to save us. No one has lifted up his eyes to look upon us, nor to inquire into our case. We have searched above and below, but Thou art the only one who has heard our complaint; Thou knowest our impotence, our degradation, our dishonor.

"O great Lord! Our name is written with drunkards, with lunatics, with imbeciles, with the very animals: as they are not responsible, we are not. Criminals confined in jail for life are happier than we, for they know something of the world. They were not born in prison; but we have not one day—no, not even in our dreams—seen the world. To us it is nothing but a name! And not having seen the world, we cannot know Thee, its Maker. Those who have seen Thy works may learn to understand Thee; but for us, we are shut in, and it is not possible to know Thee. We see only the four walls of the house. Shall we call them the world, or India? We have been born in this jail, we have died here, are dying."—*From Christian Missionary.*

MISSIONARY CRADLE ROLL.

BY MISS BETTIE STEPHENSON.

My silence in matters concerning the work of this department has not been due to lack of interest, but to hindering circumstances over which I had no control.

It seems that the care of two departments has fallen to my lot. I can hope to do nothing in either without the sympathy and help of the pastors and leaders of the different congregations. I hope with the hearty cooperation of these, that some good results may be realized in each department assigned to me.

Because we know so little of the Cradle Roll work we will take that up first and in an article soon to follow we will discuss the work of the Young People's Society.

I am much opposed to over organization and I think that in the beginning of our missionary movement, as women in the South, is the time for us to be cautious. It is *not organizations* that we are endeavoring to multiply, but missionary enthusiasm information and money, and though a certain amount of organization is necessary as a means to this end, too much is apt to prove a hindrance. The beauty of the Cradle Roll movement is that it requires no separate organization.

All that is required to start it is some member of the Woman's Missionary Society who is sufficiently aroused upon the subject to act as superintendent. The Society should elect such a member as is willing to put some time and energy into the work and then let her go at once to work, and by both public and private invitation seek to secure names for the Roll. Where a child's name is given in, he or she is supplied with a beautiful enrollment card which all the family will admire and which the child will prize in after years. These cards are fifty cents per dozen. Such expense to be met, of course, by a collection taken up for general expenses by the society. As most of our societies are young and having many general expenses to meet if any will write me I will see that your first dozen cards are sent to you at half price.

Any child under six years of age may become a member of the Cradle Roll Department by the payment of the annual dues of fifteen cents for each year of its age. Thus every child, when all dues are paid up, will have paid in ninety cents into the treasury.

I hope that this subject will receive immediate and careful consideration and that missionary Cradle Rolls will be rapidly reported. I shall be glad to give all enquiries and orders for supplies prompt attention. Address as given at of this page.

WINDSOR, VA.

Even as pleasant and restful as it is to be at home, yet it is delightful to travel and visit some time. And it was my opportunity and glad privilege to do so last week. On the little road called S. S. S. is the town of Dendron, which was my destination on this visit. Years ago before the town had grown to its present size I frequently visited that part of Surry and the people were so kind and delightfully entertaining to me then that I formed a strong attachment to them, and during my visits since I have always found them the same kind, liberal, progressive and industrious people. Their hospitality I have shared so abundantly on each repeated visit that there is an inducement and attraction for me to call on them occasionally. They vie with each other in continually extending that liberality which is so abundant.

My first stop was at the hotel Dendron kept in a splendid way by Mr. and Mrs. Robert Spratley. They know how and they exercise their gifts and accomplishments in that direction in a most pleasant and satisfactory manner. To Bro. and Sister Spratley I am greatly indebted

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ed for superlative entertainment. Have long considered them among my own special friends, but they demonstrated that fact more fully on this visit than ever before. I shall keep them in tender remembrance for their many faithful acts of kindness to me. To meet with such friends on the highway of life, gives me so much pleasure, a higher ambition, and a greater inspiration. It is elevating and renovating to come in touch with their winsome presence.

My stay was so short and time so precious I did not have an opportunity of seeing many I wanted to meet. With Bro. Waverly Barrett, the postmaster, and his good wife, I passed a few pleasant words. Then there was Bro. Slade, who was always so pleasant and whom I saw just a little while in passing. Thank him for kind invitations and pleasant words. These all tell wonderfully from the proper source and from a pleasing address.

Nor would I forget to say that one evening was passed with Bro. Ruffin Spratley. There I met Mrs. Holloway, his wife's mother, and Mrs. Carrie Yerby, of Dendron, who helped to entertain us in an easy and pleasant way. Sister Spratley, his splendid wife, did everything necessary to make each one feel comfortable and at home. They always appeared to

be some of my very best friends, and the fondness to visit their beautiful, happy and restful home becomes greater each time I call upon them. They have been so helpful and kind to me in so many ways that I shall remember them for adding much happiness to my life, and even when absent from their sweet home my mind fondly lingers there with pleasant thoughts concerning them. May their lives continue to be bright, sweet, beautiful and happy.

Wednesday afternoon in company with two friends we drove over to Wakefield to attend the camp meeting. Bro. Cox and his sister, wife of Rev. M. W. Butler, led the singing, which was helpful and inspiring. The service was quiet and devotional and I enjoyed it. This was a delightful trip for me and I largely enjoyed the association and the occasion which brought us together. The future holds more of these charming visits for me, I trust, and I shall be gladly looking for the first opportunity to present itself.

J. T. Kitchen.

Filth and stagnant water breed flies and mosquitoes. Flies and mosquitoes give us typhoid, malaria and a lot of intestinal diseases. •• the point?

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
 J. O. Atkinson, Chr. Board of Trustees,
 Elon College, N. C.
 E. Moffitt, Secretary, Asheboro, N. C.
 W. P. Lawrence, Treas., Elon College, N. C.

Amount brought forward\$1,729.02
 DUES.

Lillie Thomas 1.00
 Susie R. Watson10
 George Earl Rodgers 1.00
 Blanche Saunders15
 Doris Saunders15
 Ovid Stephenson25
 Millard Stephenson25
 Hubert Neville 1.00

MONTHLY OFFERING.

Suffolk, Va. 25.00
 Virgilina, Va. 1.00
 Berea (Nans'd), Va. 5.00
 Wakefield, Va. 1.37
 Mt. Auburn, N. C. 3.29
 Beulah, Girard, Ala. 2.65
 Special offering, Chas. D.
 souo, Graham, N. C. ... 5.00
 Lochabar Union S. S.,
 Lake Mich., by
 W. D. Stockton 1.50
 Sale of one rooster70
 Amt. 28th week 50.04

Total\$1779.06

My Dear Children and Friends:

Does not this report gladden our hearts? And do not these letters of happy vacations, with "dues" enclosed; make up a bright corner? And yet, my children, there are so many who furnished neither letters nor dimes.

"Who said melons?" Why you should have seen the girls and boys at the Home enjoying a nice lot last week. Then we have had such a nice treat from Salem Chapel, nine sacks of apples forwarded by Mr. —, Marshall. Seventy-five cans out of this lot will make a long row in our pantry, besides leaving apples for immediate use. Many thanks Bro. Marshall.

How man delinquents will send their letters before schoos open? We shall see.

Fondly

Uncle Jim.

Portsmouth Va.
 August 8, 1912.

Dear Uncle Jim:

I was so glad that I passed to the fifth

grade when school closed that I forgot to write to you and the cousins and now I am so busy getting ready to go to the country I thought I had better write for I will be so busy eating watermelons and grapes that I will not have time to write then. Enclosed you will find 30 cents dues June, July and August.

We will close with love to you and the cousins.

From your little nieces,
 Blanche Saunders,
 Doris Saunders.

Remember Uncle Jim girls when you eat melon for I tell you he likes them!

Suffolk, Va.
 August 12, 1912.

Dear Uncle Jim:

I am sorry I have been so neglectful about writing to the corner but will try and do better. I hope the children are enjoying their vacation, as well as I have mine, for I have had a delightful time. I first went to the Sunday school convention, and spent several days with my brother in Norfolk, and they took me around to see everything and you bet I enjoyed going in bathing at Ocean Vew. Yesterday I spent the day in Richmond, Va., enjoyed playing with my little cousin on the grass at the beautiful capital.

I am sending \$1.00 because it has been so long since I sent anything to the Corner. Love to all.

Your little friend,

George Earl Rodgers.

Thank you George for your nice donation. The dollar adds to the looks of the "Dues". Does it not?

Haw River, N. C.,
 August 8, 1912.

Dear Uncle Jim:

I am sorry I have not written in so long, but you know babies are forgetful. Please find enclosed one dollar.

Your little niece,

Lillie Thomas.

Your nice remembrance is thankfully received and if babies forg t, mothers must be sure to remember.

Cullen, Va.
 August 11, 1912.

My dear Uncle Jim:

Your letter was received a short time ago, urging the cousins to be faithful to the Orphanage and I am sorry to say we do not get the Sun now, so I can't keep up with the Band as I used to do but I send a dime now and intend to write again soon.. I hope your Home is prospering and that many cousins may respond to

the call for help. I am still interested in the Orphanage.

With best wishes for you and yours, I remain,

Yours truly,

Susie R. Watson.

We have missed your letters Susie and so glad to know of your determination to keep up your dues.

Roanoke, Ala.,
 August 5, 1912.

Rev. Jas. L. Foster:

Wonder if any of the other little boys and girls have had as good time visiting their grand-parents as we have had this summer. We stayed about a week at Grandpa Stephenson's and surely did have a fine time. We know that a Grandpa's house must be the finest place a little boy ever went to to have a sure enough good time.

Papa carried us all in his car through the country about 257 miles, and he did not have any trouble at all. We were pretty tired the first day but not near so tired as we would have been in a hot dirty train.

Here is our quarters with love to you and all the orphans.

Ovid Stephenson.

Willard Stephenson.

My, what a trip! I just know you had a good time. You have kept up your letters too and that's good!

Chapel Hill, N. C.
 August, 1912.

Dear Uncle Jim:

I am sorry that I have neglected writing so long but the time passes away so fast. Our school begins in about a month and I will be in the eighth grade. I was bitten by a dog last Wednesday but the dog wasn't a mad-dog and the wound is about well.

Enclose one (\$1.00) dollar for my dues.

Sincerely,

Hubert Neville.

Ah, you have something to be thankful for Hubert. Hope you and little sister will write real often through the fall and winter months.

Now, young mother, that you have reached the years of discretion, put away childish things; therefore during the oppressively hot summer months don't make a baby doll oof your real baby by using his helpless, perspiring body as a place to advertise your exquisite taste in the selection and arrangement of laces and ribbons.

AMONG THE CHURCHES.

Grace's Chapel.

We began our revival at Grace's Chapel the first Sunday in August and continued through Friday. Bro. Wesley Lawrence was with us three days and preached two very effective sermons that did us good. Bro. Phillips, a young minister of the Presbyterian church, who has just completed his Junior year at Davidson College, was also with us and preached a very effective, soul-stirring sermon on Wednesday afternoon, from the subject: "One thing thou lackest." Bro. Phillips also rendered efficient service in the choir. We were indeed glad to have these brethren with us and they came in a time of need as we had no other ministerial help. God answered our prayers and sent showers of blessings.

The church is much revived and in good condition. There were eleven conversions, and several additions to the church. During the closing service there were some of the unsaved, who had not been touched during the week that came with tears in their eyes and gave their hands asking us to pray that they might be saved. May God bless them and fill their thirsty souls with His love.

B. J. Earp.

Big Oak.

Our work here is very encouraging. We have recently repainted our church and put in new carpet. For these improvements we are very thankful.

We began our revival here on August 4, and closed August 8. Rev. L. I. Cox assisted us, doing nearly all the preaching. Our people enjoyed his messages very much. We shall be very glad to hear him again. The Lord gave us a great meeting. There were twenty-eight confessions, and nineteen accessions to the church. For these blessings we give God the praise. We have many good faithful members here, and we desire the prayers of the brotherhood in our behalf, that we may do His will with a heart sincere, and have the smile of God's approval upon our work.

J. F. Morgan, Pastor.

Liberty, N. C.

Dear Friends:—

We are still gathering funds for our new church at Liberty, and hope that all who have made promises will respond to this worthy enterprise. The amounts contributed since our last report are as follows:

C. B. Griffin	\$ 5.00
Rev. J. D. Wicker	1.00

Watt Burkhead	1.00
Jim Griffin	.50
Coley Griffin	.50
W. H. York	2.50
R. W. York	2.00
M. Ritzel	.50
L. T. York	.50
J. W. York	2.00
W. M. Parks	1.00
W. T. Foushee	5.00
J. H. Stout	2.50
G. C. York	5.00
Mr. D. Albright	5.00
John Mills	5.00
Samuel Boggs	100.00
O. T. Hatch	100.00
J. K. Trogdon	100.00
Mr. Foust	10.00
H. F. Wolfe	10.00
Mr. Teter	12.00
Mary Griffin	10.00
Len Hatch	200.00
H. C. Simpson	10.00
S. A. Caviness	10.00
Chas. A. Hines	5.00
A. S. Dunn	25.00
Ladies' Aid	5.00

Total\$636.00

W.

Raleigh, N. C.

Dear Friend:

Now that building operations have started on our Raleigh church, we hope to have contributions from all parts of our Zion. We extend the privilege to all. Please forward your subscription now and send us the cash on call as the work progresses. We will need a good deal more money than we have in sight to insure the denomination a good church building in Raleigh. We hope the response to this worthy call will be liberal from every part of our field. Small contributions are coming in every week for which we feel very grateful. We would be pleased to have some small offering from every member of the Christian denomination. Send your subscription to L. F. Johnson, pastor, or Charles H. Stephenson, Superintendent.

Sincerely,

L. F. Johnson, Pastor.

NORTHFIELD.

Revs. J. O. Cox, C. H. Rowland, and the writer are here enjoying the vacation granted us by our kind and generous churches. We are tenting together on the undulating campus of Northfield Seminary, reveling in the pure atmosphere of an elevated region amid scenery where nature has done her best. But what is Northfield? Whence the name and asso-

ciation which bring hither each summer more than three thousand souls?—ministers, teachers, missionaries, mission students, and various Christian workers and Bible students?

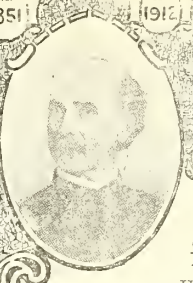
THE PLACE.

It is merely a quiet old town of about 1,000 inhabitants, dating back to the days of the Indians.

It lies along the east bank of the Connecticut River, chiefly on one long drawn out street of two miles, at the foot of rocky hills rising hundreds of feet in the distance and in full view of the unending chain of New Hampshire and Vermont mountains. It is only a residence town—no negroes and no low class of white people.

WHAT IT STANDS FOR.

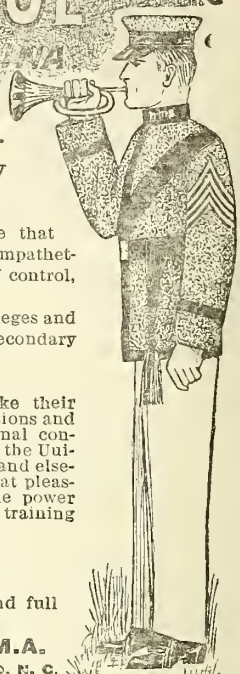
The term *Northfield* has come to stand for more than a town. It stands for definite religious conceptions, activities, and spirit. It was here that D. L. Moody was born about 75 years ago and here he returned in middle life after his name had become known on both sides of the Atlantic as possibly the world's greatest evangelist. He imparted his life and spirit to Northfield and left an impress that deepens with the years. He established on unique and hitherto unheard of principles two schools, one for boys and one for girls,—Mt. Hermon and Northfield Seminary. The former now has property costing \$921,000, with an endowment of \$526,00 and an enrollment of 600 students. The latter has property costing \$663,289 with an endowment of \$453,658, and 500 students. But the greatest thing about Northfield is the Summer Conferences—the Students' Conference, the Young Women's Conference, and others, but greatest of all, the General Conference of Christian Workers. It is this latter we are attending, together with about one thousand men and women, old and young. Many states are represented, besides England, Scotland, Canada, Africa, New Hebrides, and other countries. Here is the program for a day: Prayer meeting, 7:15 a. m.; Lecture on James, based on the Greek text, by Dr. A. T. Robertson, Louisville, Ky., 8:30 a. m.; Lecture on Weapons of Our Warfare, by Dr. John A. Hutton, Glasgow, Scotland, 10:30 a. m.; Lecture on Apostles Creed, by G. A. Johnston Ross, formerly of Scotland, now of Montreal, Canada, at 9:30 a. m.; preaching at 11:30 a. m.; lecture of some kind, 4 p. m.; Round Top service, 6:45 p. m.; and preaching at 8 p. m. The preaching at 11 a. m. is by Dr. Charles Brown, of London. He is the leader among the Free Baptists in England, and has one of



1851 1912

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WILLIAM LOUIS POTEAT, LL. D., President Wake Forest College, writes: "I regard the Horner Military

School, under principal, J. C. Horner, as one of the best preparatory schools in the State. Our observations here of the students prepared there has made the impression that its work is characterized by thoroughness of drill in the fundamental branches."

EDWIN A. ALDERMAN, LL. D., President of University of Virginia writes: "For two generations the Horner Military School, at Oxford, N. C. has been among the foremost preparatory schools of the South. Young men trained there have given evidence of contact with men of scholarship and character and good breeding,

and almost invariably make their mark at the higher institutions and in life. I have had personal contact with many of them at the University of North Carolina and elsewhere, and it gives me great pleasure to bear testimony to the power and worth of this genuine training school for young men."

Next session begins
September 4th, 1912.

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* * * * *

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the largest congregations in London. He is clear, forceful, deeply spiritual, and inspiring. The 8 p. m. service is by different ones. One of the most interesting and refreshing is the Round Top service at sunset. This is the highest hill on the campus and here lie the remains of D. L. Moody and his wife. From three to five hundred gather here each day at the sunset hour, join in prayer and song, and listen to an address. This service is missionary in character and on this sacred spot many young men and women have consecrated themselves to the foreign field, and now labor in Africa, India, China, etc. Many of these addresses are by workers returning from the foreign field and telling of the wonders wrought by the gospel in heathen lands. Their one concordant testimony is, that the gospel of Jesus Christ is the power of God unto

salvation to the heathen, as well as to the sinner at home.

I cannot take space to mention in detail what I enjoy most, the lectures; but suffice it to say, as all roads lead to Rome, so everything here leads to and emphasizes Christ as the Son of God, the divine Saviour, the need of absolute committal to him, and obedience to his last great commission, "Go ye" etc.

N. G. Newman.

East Northfield, Mass.

One of your best friends during this season is the bathtub. Frequent baths are necessary for removing the excretions of the skin and keeping the pores open. Surf bathing is excellent, but those who can not indulge in it will find an occasional sea salt bath refreshing and invigorating.

Good habits make for good health.

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No. 84 12:48 a. m.
No. 38 11:35 a. m.
No. 66 12:05 p. m.

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PLEASANT GROVE CHURCH.

This church is in Halifax County, Va., and about 25 miles north-east of Danville, Va. A short account of the meeting held there the first of Aug. and a program of the exercises have already appeared in the Sun. This was a meeting of more than ordinary interest to this writer. This church extended to me a call to serve as pastor in the year 1861. I accepted and served them four years. This was my first charge. Here I saw the first converts under my ministry. I met several of these in this recent home gathering and it afforded me no little pleasure. Several have passed on, I trust, to the heavenly home.

When I began to preach at this place in 1861, the house of worship was small and the membership few in number, but of a loyal and sterling character. Since that time two buildings have been erected, and the last one, which has been put up very recently, is an elegant one indeed, modern in all appointments, and handsome in appearance.

The meeting continued several days, the congregations large and attentive, and quite a number of converts. To me this was a meeting of unusual interest. I have always had a very tender place in my heart for the good people of that community and shall always cherish it.

Dr. Atkinson is now pastor of this church and is very popular with all the people. It is my sincere prayer that this church may continue to prosper and be abundantly fruitful in all christian graces.

W. S. Long.

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STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

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W. W. Croxton,
General Passenger Agent.
Norfolk, Va., June 28, 1912.

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Founded 1844 by Elder Daniel W. Kerr
Organ of the Southern Christian Con-
vention.

Entered as second-class matter at the
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Printed every Wednesday. Terms of
Subscription.

One Year	- - - - -	\$1.50
Six Months	- - - - -	.75
Four Months	- - - - -	.50

J. O. Atkinson, Editor, Elon College, N. C.

The Office of Publication is Greensboro, N. C., 302½ S. Elm St. The Editorial Office is at Elon College, N. C., as heretofore, to which office all communications for the editor should be directed.

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